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FREE-MASONRY.

A WORD TO THE WISE!

BEING A

VINDICATION OF THE SCIENCE,

AS PATRONISED BY THE

Grand Lodge of England;

AND THE DEVICES

OF THE

Craft-y on the Fraternity

Disclosed,

UNDER THE FOLLOWING HEADS:

**ELECTS OF NINE, OF PERIGNAN, OF FIFTEEN,
NOACHITES,**

**ARCHITECTS, EXCELLENTS,
GRAND ARCHITECTS, SUPER EXCELLENTS,
SCOTS MASTERS, SUPER INTENDANTS,**

**KNIGHTS OF THE SWORD AND OF THE EAST,
ROSYCRUSTIANS, KNIGHTS TEMPLARS,
ROYAL ARCH, &c. &c.**

DUBLIN:

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NOVEMBER 26, 1917

TO THE
Honourable Sir Peter Parker, Bart.

ADMIRAL OF THE
BLUE SQUADRON OF HIS MAJESTY'S NAVY,

SUPREME GRAND MASTER
OF THE GRAND AND ROYAL CHAPTER OF THE

Royal Arch of Jerusalem;

AND
DEPUTY GRAND MASTER

OF THE ANCIENT AND HONOURABLE
SOCIETY OF

Free and Accepted Masons.

SIR,

AS I have ever considered dedications merely as a form of compliments, the subsequent Sheets were intended to have made their appearance without any ceremony of this nature, but the attempt in agitation to impeach the integrity you have displayed, in coming forward at a time, when innovation appeared on the most essential Degree of Masonry, impels me, thus publicly, to declare the high sense that I, in conjunction

junction with every regular Member of the
~~Society, have or the obligations we owe~~
you.

Persevere, Sir, in establishing the union
which cements the Grand Lodge of En-
gland with the Grand and Royal Chapter
of the Royal Arch of Jerusalem; and be
assured that the calumny of the unworthy
and disaffected, will never reach the emi-
nence to which your rectitude has elevated
you.

Proceed, Sir, and convince the Bre-
thren, that your principles in Masonry in-
variably correspond; and that your conduct
will ever be such as to defy the venom of
irregularity, and the malice of disappoint-
ment.

I am, Sir,

With due deference and respect,

Your most obedient,

Nov. the 4th, 1796.

Humble Servant,

The EDITOR.

EXORDIUM.

FREE MASONRY, as a Science, ranks high in the estimation of the world, and is an *Honor*, that even Princes have condescended to accept of.

To restrain the attempts of *Imposition*, and to guard the general rights of the Fraternity, is the object of the subsequent sheets.

The *Grand Lodge of England* was constituted in 1717, and the unexampled success that has attended the *regular Establishment*, is only to be attributed to the excellency of the design, the purity of its conduct, and the perseverance of its advocates.

A structure, formed by concurrent hearts and hands, is proof against the machinations of envy, and will ever be superior to the spirit of innovation.

To recapitulate facts that are in the memory of many, will be to them superfluous; but, as this address will most probably be perused by others, who are unacquainted with the circumstances, it is therefore necessary to subjoin a brief narrative of *what* has occurred, and of those, whose conduct is deserving reprehension.

That Masonry, has by certain individuals of the Society, been a source of profit, is an advantage attendant, and in unison with the grand purposes of the Institution; but, when *Steps* are taken and *Plans* adopted, such as are here delineated, to extract gold from the pocket of the uninformed, and to take in the unwary, it will
surely

surely not be deemed either *ill-timed* or *arrogant*, to detect the impostors, to strip the mask from their foreheads, and to shew them in their native colours.

Prior the descending to notice the *unwarrantable practices* in view, it will be essential to premise, that the *Grand Lodge of England* acknowledges *no* Masonic meeting, (except the *Grand and Royal Chapter* of the *Royal Arch* of *Jerusalem*,) and the Chapters deriving their existence from that Chapter to be *regular*, or to have the *least connection* with *Free Masonry*; and upon this consideration, that at the time of congregating the Lodges to form an *Head*, that not the *least trace* of the *Musbroom appellations* were to be met with, heard of, or produced.

Uncommon pains were taken *then* to obtain all kind of Masonic information: Dr. Anderson, in his first Edition of the *Constitutions*, published in 1723, states that it contains, "the History, Laws, &c. of the Right Worshipful Fraternity of Accepted Free-Masons, collected from their general *Records* and their faithful *Traditions* of many ages. The charges extracted from the Ancient Records of Lodges beyond sea, and of those in England, Scotland, and Ireland."

Dr. Desaguliers who was Deputy Grand Master at the time, in the Dedication of this Book to the Duke of Montagu, adds, that it is "a just and exact account of Masonry, from the beginning of the World to his Grace's Mastership, still preserving all that was truly antient and authentic in the old ones."

To corroborate further the diligence used to obtain intelligence, and the precautions taken, to prevent impositions, occasioned the *Grand Lodge* to annex their approbation of the whole, in the subse-

subsequent language; and as this fragment of Masonic information was only printed in the identical Edition of the Constitutions, now under consideration the re-printing of it here, will, no doubt, be acceptable to every one, who is *sincere* in his endeavours to support *that power* from whence his own existence, as a Member, is derived.

APPROBATION.

“ Whereas by the confusions occasioned in the Saxon, Danish, and Norman wars, the Records of Masons have been much vitiated; the Free-Masons of England twice thought it necessary to correct their Constitutions, Charges, and Regulations; first in the reign of King *Albelflan*, the Saxon, and long after, in the reign of King *Edward IV.* the Norman: And whereas the old Constitutions in England have been much interpolated, mangled, and miserably corrupted, not only with false spelling, but even with many false facts and gross errors in History and Chronology, through length of time, and the ignorance of transcribers, in the dark illiterate ages, before the revival of Geometry and ancient Architecture, to the great offence of all the learned and judicious Brethren, whereby also the ignorant have been deceived:

And our late Worthy Grand Master, his Grace the Duke of Montagu, having ordered the author to peruse, correct, and digest, into a new and better method, the History, Charges, and Regulations, of the ancient Fraternity; He has accordingly examined several Copies from Italy and Scotland, and sundry parts of England, and from thence, (tho' in many things erroneous) and from several other ancient Records of Masons, he

He has drawn forth the above-written new Constitutions, with the Charges and General Regulations. And the Author having submitted the whole to the perusal and corrections of the late and present Deputy Grand-Masters, and of other learned Brethren, and also of the Masters and Wardens of particular Lodges at their Quarterly Communication: He did regularly deliver them to the late Grand Master himself, the said Duke of Montagu, for his Examination, Correction, and Approbation; and his Grace, by the advice of several Brethren, ordered the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the press during his Mastership.

Therefore We, the present Grand-Master of the Right Worshipful and most Ancient Fraternity of Free and Accepted Masons, the Deputy Grand-Master, the Grand-Wardens, the Masters and Wardens of particular Lodges (with the consent of the Brethren and Fellows in and about the Cities of London and Westminster,) having also perused this performance, Do join our laudable Predecessors in our solemn approbation thereof, as what we believe will fully answer the end proposed; all the valuable things of the old Records being retained, the errors in History and Chronology corrected, the false facts and the improper words omitted, and the whole digested in a new and better method.

And we ordain that these be received in every particular Lodge under our cognizance, as the only Constitutions of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master shall think fit; and which the new Brethren should peruse before they are made."

PHILIP

PHILIP Duke of WHARTON, *Grand-Master*.

J.T. DESAGULIERS, L.L.D. and F.R.S.

Deputy Grand Master.

Joshua Timson, William Hawkins,

Grand Wardens.

And the Masters and Wardens of particular Lodges, viz.

I. Thomas Morris, sen. *Master.*

John Bristow, Abraham Abbot, *Wardens.*

II. Richard Hail, *Master.*

Philip Wolverton, John Doyer, *Wardens.*

III. John Turner, *Master.*

Anthony Sayer, Edward Cale, *Wardens.*

IV. Mr. George Payne, *Master.*

Stephen Hall, M.D. Francis Sorell, Esq. *Wardens.*

V. Mr. Mathew Birkhead, *Master.*

Francis Bally, Nicholas Abraham, *Wardens.*

VI. William Read, *Master.*

John Glover, Robert Cordell, *Wardens.*

VII. Henry Branton, *Master.*

Henry Lug, John Townshend, *Wardens.*

VIII. ——— *Master.*

Jonathan Sisson, John Shinton, *Wardens.*

IX. George Owen, M.D. *Master.*

Eman Bowen, John Heath, *Wardens.*

X. ——— *Master.*

John Lubton, Richard Smith, *Wardens.*

XI. Francis Earl of Delkeith, *Master.*

Capt. And. Robinson, Col. Tho. Inwood, *Wardens.*

XII. John Beal, M.D. and F.R.S. *Master.*

Edw. Pawlet, Esq. Charles More, Esq. *Wardens.*

XIII. Thomas Morris, jun. *Master.*

Joseph Ridler, John Clark, *Wardens.*

XIV. Thomas Robbe, Esq. *Master.*

Thomas Grave, Bray Lane, *Wardens.*

XV. Mr. John Shepherd, *Master.*

John Senex, John Bucler, *Wardens.*

- XVI. John Georgas, Esq. *Master*.
 Robert Gray, Esq. Charles Grymes, Esq. *Ward*.
 XVII. James Anderson, A.M. *Master*.
 Gwinn Vaughan, Esq. Walter Greenwood, Esq.
Wardens.
 XVIII. Thomas Harbin, *Master*.
 William Atuley, John Saxon, *Wardens*.
 XIX. Robert Capell, *Master*.
 Isaac Mansfield, William Bly, *Wardens*.
 XX. John Gorman, *Master*.
 Charles Garey, Edward Morphey, *Wardens*.

From this document it is evident, that the *sur-reptitious interpolations* in the system of Masonry, (now complained of) are *novel*; that they are fabricated to answer *sinister purposes*, and are calculated to place on an *entirely a new*, at the *expense* at the *Rest*.

Dr. Anderson, in his second Edition of the Constitutions, published in 1738, after enumerating the Deputations of Provincial Grand Masters sent beyond sea, concludes his list by observing, that " All these foreign Lodges are under the patronage of our Grand Master of England. But the old Lodge at York City, and the Lodges of Scotland, Ireland, France, and Italy, affecting *Independency*, are under their own Grand Masters, though they have the same Constitutions, Charges, Regulations, &c. for substance, with their Brethren of England, and are equally zealous for the Augustan file, and the Secrets of the ancient and Honourable Fraternity."

The direct inference from this Extract is, that with eighteen years experience, the dignified Author, in conjunction with *all that was great and respectable* in Masonry, deduced this conclusion:

That the *Grand Lodge of England* was in possession of *every* authentic iota, relative to *Free-Masonry*.

This point being established, the next enquiry will be into the line of *conduct* pursued by the old Lodge at York City; upon examination, it will appear, that having declared for *Independency*, they *have attempted superiority*, by *grafting* on the good old stock *sprigs of folly and falsehood*; in other words, their successors at least, *pretend* to the *knowledge of seven degrees*, and without the initiation of their disciples into the *highest*, they are considered as aliens, and are not permitted to partake of the repast prepared, *only* for the *well-informed* in the *Sanctum Sanctorum*.

Not content with the boundary *prescribed* by their predecessors, they have actually granted *Constitutions* as a *Grand Lodge*, and have at this time several Lodges in the Metropolis; and as a further insult to the *Grand Lodge of England*, a *Deputy Grand Lodge of York* Masons is held in *London*.

The *ultimate* object of this *inconsistent* undertaking is elucidated, by their regulations of registering their members; and as the fallacious idea of *superior knowledge* on the admission to what they term the higher degrees, may entice *many* who were initiated not *primarily* under their banner to come among them, it was resolved, "That every person
" who was not previously registered in the books
" of their Grand Lodge, that he shall pay seven
" shillings and sixpence, as a fee at the time of
" his being proposed for the higher degrees;" this trap, to draw within their own cognizance those who may have been so unfortunate as to have a wish to prosecute Masonic studies; has operated effectually with *many*; and the writer of this.

would have been in the *precise* situation, had not the thought presented itself, of demanding to *what* purpose the money was to be applied—it was avowed, and the inconsistency was so *apparent*, that the higher degrees were relinquished, and the attachment to the *Grand Lodge of England* remains fixed, firm, and unalterable.

A *Grand Lodge* of another description, under the appellation of "*Ancient Masons*," is likewise held in London: the origin of this association, is easily accounted for: in all large communities, there will, at times, disagreements in opinion arise, and these, as in the present case, upon points not in themselves *material*, yet so positive are both sides of the question, that neither will concede, and the consequence of such a division was a *separation*: as the general principle was not attended to, which is inculcated from the nature of society, that for the welfare of the public, private interest, or prejudice, must give way.

At the commencement of this fraction their numbers were inconsiderable, but by deviating from the *established* customs and *fees* at the admissions, they have become *more* numerous. To their credit, however, be it *recorded*, that they have attempted no subterfuge to delude, no imposition to entice, no pretension to superiority of information, and under the circumstances of the breach, it would *rebound* highly to the credit and abilities of those who are *competent* to the task, to effect a reconciliation, and to render, under *one head*, all that is honourable, praise-worthy, and respectable in *Free-Masonry*.

Until this *deplorable* event occurs, as the secession was from the *Grand Lodge of England*, it would not be *consistent* for any of its members to belong to the other, for this *practice* as often as it has been

been detected, has ever met with the reward it merited.

Having stated these occurrences that time and peculiar circumstances have discovered, it remains to pursue the *enquiry into the impositions*, which many among those who are generally considered and looked up to as the staunch friends of the establishment in 1717, have contributed to support, by countenancing them by their *influence*, and sanctioning them with their *presence*.

To comment on the degrees enumerated at large in this pamphlet will be, at present unnecessary, further than to observe, that the *impiety* of the Rosycrucian is only to be equalled by the *stupidity* displayed in the compilation of the rest, and it will not therefore be any longer a matter of surprise, that Masonry in *foreign* countries is discountenanced by the ruling powers; while it is conducted on the *plan* before us—in a political point of view, it is certainly the *duty* of a well-ordered government to repress vice and immorality; and to the *credit* of the Grand Lodge of England, it permits no mummery to be *practised* in any of the Lodges that derives their Constitutions from it.

On the *perusal* of these superfluous degrees, the imposition will be *manifest*, and it will be only consonant to strict justice, to avoid in future, the company of *those* who make use of them: to descend to personalities, would not accord with the universal system that Masonry *inculcates*, and as these thoughts, to a moral certainty, *will* come under the observation of the parties *concerned*, it is to be wished, it is even expected, that they will desist from their *pursuits*, and by a right line of conduct in *future*, repair the errors they have committed.

That

That Masons of acknowledged integrity, should for a moment *forget* themselves, or set aside their *characters* as Craftsmen, is to be lamented, that *some* of this description should have become the dupes of men, *who* for years have made a *trade* of Masonry, is a fact, but that *they* should purchase an ideal property in manuscripts at the decease of one of the principal impostors is scarcely to be credited, was not the circumstance *known* to many, and even avowed by the parties *themselves*; that they have *attempted* to carry on the trade of imposition under the *covert* of Masonry, is to be regretted, but the *day of delusion*, it is to be hoped, is passing away—*never* to return.

The iniquity of this part of the business *consists* not merely in the introduction of candidates, but in contributing towards the *existence* of York Masons, and in the course of time, this might *produce* an evil, that the *present* misguided followers are not aware of: it certainly therefore is the bounden duty of every *well-wisher* to the *Grand Lodge of England* to examine and to enquire into *these* particulars before he embarks in his projects: and poor and contemptible must be the society that refuses or withholds the intelligence that *every person*, before he is initiated, has a right to demand. This doctrine is in conformity to the *custom* of *accepted Free-Masons* as originally found in manuscript records, and copied from thence in the *Constitutions* of 1723, for in that it is expressly declared, “that the *Constitutions* are to be *perused* by the new brethren *before* they are *made*.”

A memorable instance of the integrity of those worthy brethren who revived the General Assembly and the Quarterly Communications!

The

The attention in the next place, should be turned to the institution of *Knights Templars*, which by a few *manœuvres* (to use a military phrase) is attached to Free Masonry, but with *what* propriety remains to be determined; at present it will suffice to assert, that it is a *glaring Imposition*, and the remarks to *confirm* this declaration is reserved, and will be met with under the appellation of the order in the *subsequent* pages.

A few words will be sufficient concerning the *Harodims*; the *abilities* of the Brother who has promoted it, are universally *acknowledged*, and as long as he confines his orations to *substantial* Masonry, the *encouragement* he has experienced, will be *continued*. *Harodim* is an Hebrew word, the signification in the English language is, *Rulers* or *Provosts*, and by a reference to the original text of the sacred writings, it appears in 1 Kings and 5th Chapter, that *they* were appointed by Solomon, to superintend the *inferior* craftsmen. If the *assumption* of the word at this time is to be considered in the *same sense*, as in the days of the King of Israel, this order will then come under the description of *Impositions*; but the understanding that the founder has displayed in his "*Illustrations*," leaves scarce room to doubt, but that his present *pursuit* is strictly consistent with the *general* system of Masonry, and that his idea does not *extend* to a pre-eminence, *further* than he conceives his mode and manner of delivering information, to be *superior* in point of expression, and consequently that it is most likely by the means *adopted* by him, to be retained longer in the *memory*. If at a future time, *success* should inspire the thought among the Members of this Order, that their knowledge *extends* beyond the jurisdiction of the *Grand Lodge* of England,
and

and the *Grand and Royal Chapter of the Royal Arch of Jerusalem*, then they will be justly considered as impostors, and as acting derogatory to the *privileges of Masonry*; as such in lieu of being *countenanced and protected*, they will be *disregarded and disfranchised*.

That Craft Masonry is in an *imperfect state* as to knowledge, is an axiom which every *well-informed* member of the Society must accede to, from whence the vacuum is to be supplied, *remains to be ascertained*; with precision, the *Royal Arch* is named, and upon that *account* alone it is sanctioned by the *Grand Lodge of England*, and with *singular propriety*, as that, when considered as an *universal Lodge* could not admit brethren as *Royal Arch Masons* as a part thereof, by reason of *certain* characters being proscribed from the one degree which *are* admissible in the other; and it has thereby proved the *wisdom* of its decrees, by establishing the *Grand and Royal Chapter of the Royal Arch of Jerusalem*, which is held by the *authority* and in *compact* with the *Grand Lodge itself*. The *protection* that the one gives to the other, arises from the indirect and *imperfect* state in which the third degree concludes, as well as from the *certain* knowledge that the necessary information to *complete* the Science in all its parts, is to be attained by those who are qualified, and who merit *admittance* into the *Royal Arch*, which is the *cape-stone* of the edifice, and has *ever* been considered as a *continuation and completion of Free-Masonry*.

These sentiments concerning *Masons and Masonry*, are submitted with due respect, and will be concluded with an *additional* consideration, and that is—relative to the imprudent zeal of many well

well inclined Brethren, whom the charms of novelty seduces into *various* Lodges, without the means of supporting it with propriety; their situations in life *not* being such as to warrant their frequent attendance, and their avocations being of *that* description, that their presence would *tend more* to the advantage of their relatives and connexions, if the time thus *misspent*, was to be employed in providing for their *families* at their respective homes.

The justice and the necessity of this *remark*, is daily apparent. The annual expence of belonging to *one Lodge* is *trivial*, when put in competition with continually running after *others*, and occasionally joining them as *Members*; if this produces an evil, how will the accumulation *arise*, when the invitations to the *pretended* degrees are attended to, and added to the expenditure, exclusive of an *Initiation* and *Registering Fee*; in each an *Annual* or *Quarterly Subscription* is the consequence, and a calculation of the amount will be, in this respect *beneficial*, as it may lead to an enquiry, whether the *knowledge* attained, is an *equivalent* to the sum that *has*, and *will be* paid for it.

The comparison will convince the *rational*, and many will be by this means rescued from the *imposition* and the folly of *supporting*, as well as *bearing* a part in any Masonic business, but what is *countenanced* by the

GRAND LODGE OF ENGLAND.

C

ELECT



ELECT OF NINE.

THIS Lodge represents the Cabinet of Solomon, and is to be lighted by nine lights—two arm chairs are placed in the East: and as this Lodge is called the Council of Nine, it cannot be held unless that number of brethren are present; two kings are supposed to be included, and are seated in the chairs; a child of three or four years old is placed in the centre, and the other members of the Lodge surround the infant; one of the royal personages has a dagger in his hand, and the other a sceptre; emblems of Mortality are displayed on the cloathing, and the words “Conquer or Die,” are conspicuous round the room.

The appellations by which the kings are distinguished, the one is Most Wise, the other Most Powerful: the former addresses the latter:

“Most Powerful, what is your motive in assisting at our present council?”

A. Most Wise, I attend your deliberations, to demand justice—a murder has been committed, and the injury is unredressed,—punishment must follow,—and vengeance will be satisfied.

M. W. Most Powerful, you shall be witness to the enquiry we institute in order to detect the assassin, and it will remain for you, being present, if we are successful, to determine the punishment that awaits him.

Placing the sceptre on the head of one of the brethren, he proceeds:

“I appoint you, most respectable brother, Intimate Secretary; you are to watch for the safety of the Council. Assure yourself of the qualifications of the members present.”

He salutes the kings, and having taken the sign, token, and word from the rest, reports:

“That all present are faithful subjects.”

M. W. My brethren whom the Creator has enlightened, whom equity directs and truth pronounces; the Council is resumed; Intimate Secretary; the prophane is excluded from us, and recollect that under this name

we

we comprehend Masons, who are honored with the title of Master Elect.—Place a guard without the door, and let the avenues be searched, and return quickly with your report.

A. Most Wise, all is covered ; the guards environ the door of the palace, and our mysteries are secure from the penetration of the world.

The Master strikes seven equal strokes and two quick ones in saying N.N.M. which signifies “ Vengeance.”

M W. Brethren, you have witnessed the grief I experienced on a lamentable occasion, in vain I have dictated steps to be taken as a prelude to a discovery, every one of us is interested to revenge our loss—my Royal Brother is come hither to demand it,—to him, therefore, will I refer you ; he will inspire you with sentiments worthy of the cause he undertakes, and you will now attend to his recital.

After a silence, the king draws his dagger, and pointing it towards the infant, addresses the Lodge ;

“ The pledge is before us which this great man has left us, this will soften and stimulate you to a virtuous deed, if his memory is dear to you—the cries of this child, his tears, and his prayers will move your compassion—he asks vengeance for the loss of his parent, who was your companion and your friend,—unite therefore your efforts to discover the inhuman wretch, that he may meet with his reward.” The Lodge say “ N.N.M.

The Master in collecting the votes, is interrupted by a noise at the door, and says—

“ Intimate brother, Who occasions this, and how are my orders obeyed ?”

The Brother retires, and returns immediately to report—

“ That the Council is betrayed.”

The Lodge unanimously repeat “ N. N. M.”—The Master adds :

“ The sceptre is raised, our indignation must yield to the necessity of hearing the particulars of the report.—Tell us, Intimate Secretary, who has caused this interruption, and who has had the audacity to penetrate to the August Council.

A. I beheld, with surprise, that a Brother has clandestinely entered the adjacent apartment ; and I am apprehensive, that he has heard the secrets of the Council. It

is with horror I relate, that he appears to be guilty of murder, his hands and his sword are stained with blood, every particular testifies against him, and unite to excite my suspicion.

M. W. He shall be sacrificed.

The other king deliberates and says, " My Brother, attend to your usual wisdom, and be not too rash ; let the wretch be disarmed, bound and introduced, and let him reply to the interrogations that shall be put to him."

CATECHISM.

• • • • •
• • • • •
• • • • •

Cætera desunt.

OBSERVATION.

The remainder of this degree, likewise the omissions in the second and third Elects remain a blank, for reasons that are commendable. The fraternity will easily conceive, that those who had the art to form these vagaries, have interspersed in different places such matter, as it would be highly imprudent for one, who is zealous of adhering to the Obligations he has entered into, to cause any part thereof to appear in print : however, the sign, the token, and the word, appertaining to it, are added for the information of the curious and the inquisitive.

The sign is made by him who demands, by drawing his dagger with the right hand, and lifting it as if to strike in the front.

The answer to it is, to shut the right hand, and the fist thus closed, is raised and turned quick once.

The token for him who asks, is delivered by the party erecting his thumb, while his right hand is closed, and presenting it to his companion ; the answer is for the second person to seize the thumb with an extended hand.

N. N. M. is considered as the word of this degree.

SECOND ELECT;

OR,

THE ELECT OF PERIGNAN.

THE decorations are the same as in the foregoing degree ; and it only differs, by being lighted with twenty-seven lamps, disposed by nine and nine. The Lodge is opened by the Master, demanding,

" If

“ If there are other mysteries in quality of an Elect, than those of N. N. M.”

A. The appendages to the letter P.

Report is made, “ That a Master Elect of the first degree wishes to be introduced.” He is admitted, and receives the instruction of the

C A T E C H I S M :

— Romvel * * * * *

— Gravelot * * * * *

— Abiram * * *

The ceremony concludes, by the Master's informing the Candidate, “ That the present business is merely preliminary, and preparatory to a third degree.”

THIRD ELECT;

OR,

ELECT OF FIFTEEN.

THE Lodge is to be hung with black, and decorated with three skeletons; it is to be opened by fifteen strokes, and is lighted by fifteen lamps. At a reception, only fifteen Brethren are permitted to be present, and at it the Candidate is entrusted with the sign, the token, and the word.

The sign is, to shut the right hand, the thumb elevated, as if holding a dagger, to place it under the chin, and then to drop it, as if in the act of separating the body.

Answered by the stretching out the hand, as if to cut off the neck with the thumb.

The token is, to give little strokes of the forefinger upon the joint of the little finger.

Answered by taking the right-hand with the fingers of the right-hand extended, and shaking it thrice, which signifies three times five, and consequently the number of the Fifteen Elect.

The word is “ *Zomet.*” and the answer to it “ *Eleham.*”

C A T E C H I S M.

* * * * *

— Sterkin —

— Outerfute —

— Hoben —

Bengabel — Macca

— Benedhear

————Benedicar July 15 Chibot
 Siloe ———— Berit-Neder-Aliam
 Civil ———— Abdicam N.N.M. Perfect.

M. This my Brethren, is the Institution of the degree of Best Masters, which is a just trait in Masonry.

THE NOACHITES.

PROLEGOMENA.

THE origin of this degree is deduced from the Tower of Babel, and from thence is derived the appellation of Noachite, or a son of Noah.

The first in rank is called the Grand Commander; the other dignities are, the Knight of Introduction, the Knight of Eloquence, the Knight of the Finances, Knight of the Chancery, and the Knight of Defence; the Members in general are denominated Knights, or Prussian Masons.

The mysteries for the Initiation of Profelytes, are only to be celebrated when the Moon is at the full.

It was not required in the earliest ages of this Order, that the Candidates for this degree should be in possession of any prior qualification in particular; but since the twelfth century, the Statutes declare, that no gentleman shall be admitted, unless he proves himself to be a Free-Mason.

At the time of the Crusades, the Knights of various Nations were confederated in Palestine, and communicated their secrets in Masonry; the Prussian Knights initiated the Christian Princes, and their attendants, who were previously Masons, and from that time it was unanimously determined, that in future, no person but of that description, should be received; and that even of those, only such, whose zeal and abilities had recommended them to fill the offices of trust and importance, in a complete and regular Lodge.

The apartment in which the reception takes place, must not be in a confined situation, as the only light permitted is, that which proceeds from the Moon, the rays of the Sun, and every kind of artificial light being expressly forbid at Initiations.

The Members of this degree wear their swords, aprons, and gloves, trimmed with yellow, and jewels pendant by a black ribbon, to a button of their waistcoats; the form of them is triangular, and an arrow, with its point towards

wards the earth. The Members are placed in a convenient situation, so that the Grand Commander may appear as the head of the Order, and that he may be diametrically opposite to the Moon.

THE LODGE

is opened by his striking thrice the blade of his sword and returning it to the scabbard, he raises his hands towards the sky; the brethren do so likewise, and in this position he declares, that "the Lodge is lighted."

The Knights examine the drawing till the Candidate is properly prepared for his introduction; (he is to be uncovered, without a sword, to wear a white apron and his gloves on.)

The drawing is divided into compartments, the ground of the one is blue, a silver moon, and golden stars are to be depicted on it; the other is black, with a triangle and a golden arrow delineated.

The Knight of Introduction, who precedes the Candidate, strikes thrice, and the Knight of Defence, whose department is to take care of the avenue, answers him by one on the inside, opens the door, and demands the secrets of the order, which is delivered, and it is reported, to the Grand Commander, who replies,

"The worthy Knight is at liberty to enter if he is alone, but if accompanied, it remains for him to be acquainted of the motive that induces his companion to wish for admittance."

This permission is answered by a declaration "that it is a Master who is desirous of being admitted a Prussian Mason."

G. C. Let him enter, and let him be examined.

During which the Knights draw their swords, and present the points towards the Candidate.

G. C. I declare him to be worthy—brave Knights your countenances shew your assent.—Will you renounce Pride all the days of your life?

A. I promise.

G. C. Example is far superior to precept—commence your career by an act of humility.

He is led to the feet of the Grand Commander by three reverences on his left knee, and being prostrate before him, is commanded to kiss the pommel of his sword before he is permitted to rise. The Knight of Eloquence addresses him on the subject of Vanity, and draws his conclusion

conclusion on the evil consequences attending it from the examples of Phaleg and Solomton.

G. C. Do you promise upon the faith of a Mason, to keep the secrets I shall entrust you with, on the subsequent conditions: the first is, that you will never reveal to any of the children of Adam the mysteries of our order; the second is, that you will associate with us in future; and the third is, that you will never suffer, at the peril of your life, any man to wear the jewel of this order, unless he makes himself known to you as a Prussian Mason.

A. I engage myself to fulfil the prescribed conditions.

G. C. Knight of Eloquence, you are at liberty to make known the History of our excellent order.

The mandate is obeyed, and the oration is pronounced by him.

“ To every Prussian Mason be it known :

Notwithstanding the recent vengeance which the Deity had taken upon mankind for their iniquities, by causing an universal deluge, and notwithstanding the Deity had given the rainbow as a sign of reconciliation, and at vouchsafing that favor, had declared, that the world should not again be destroyed by the waters, yet the descendants of Noah, from their want of faith in the divine prediction, being apprehensive of a second deluge, said, “ Let us “ build a city whose top may reach the Heavens, and let “ us make us a name, lest we be scattered abroad upon the face of the earth.”

To accomplish their design, they began to erect an high tower, in the plain of Shinar, but this enterprize being displeasing in the eyes of their maker, as tending to frustrate or delay the execution of his design, which was, that mankind should not always continue together in one place; he obliged them to give over their project before they had finished it, by confounding their language, so that one could not understand what another said, from whence the city took the name of Babel, which signifies confusion; whereupon the dispersion and planting of nations ensued. It was on the night of the full Moon, that the Lord worked this wonder, and in remembrance the Noachites hold their Lodges on it. The architect was named Phaleg, at least it was him who gave the idea of this building; as a punishment for his countenancing the presumption of his brethren, he was deprived of his speech, and to avoid the outrages of his companions, who considered

dered him as the cause of the failure of their design, he travelled into countries remote from Shinar; and from thence only by moon-light, as he was apprehensive of being massacred if his person was recognized; his place of retirement was in Prussia, where having erected a triangular dwelling; he by humiliation and contrition for the part he had taken in the Plain of Shinar, obtained remission for his sins, and his speech was restored to him.

This dwelling of Phaleg was discovered fifteen cubits deep from the surface of the earth in the year 553; in it was found a stone of white marble, on which was inscribed the particulars I have related in the Hebrew tongue; and adjacent, was the following epitaph—

“ Here reposes the ashes of the Grand Architect of the
“ Tower of Babel, the Lord had pity on him because
“ he became humble.”

Thus we communicate our grand secret, unknown to every one, except ourselves—We entrust it to you with pleasure.—Misfortune to you, if you are weak enough to transcribe it—be circumspect—and for that cause, practice humility after the example of our Grand Architect.”

The Knights sheath their swords, and the Proselyte is invested with his; likewise the jewel is tied to the button of his waistcoat, his apron and gloves are decorated with yellow borders, and he is entrusted with the sign, the grip, the word, and the pass word, which are explained in the Catechism.

The ceremony is concluded by the Grand Commander's observing, that

“ The Lodge is obscured, and it is time to retire,
REMEMBER PHALEG.”

“ For the Catechism of this Degree, see that which precedes the Retrospect or Conclusion.

AN ARCHITECT;

OR,

EXCELLENT.

PROLEGOMENA.

THIS Lodge is to be hung with black, in remembrance of the loss sustained by the death of a former Architect, and is to be lighted with twenty-one lamps; a throne is elevated in the East, a table is placed in the
D centre,

centre, on which is a bible, a compass, a square, and a trowel in an urn; the contents of the latter, is a mixture of milk, oil, flour, and wine; this is supposed to be the heart of a worthy Brother.

The drawing is an oblong, the emblem on it is a triangle enclosing a flaming star, and in the centre of it the letter G, and below are the letters S. U. G. and G. H. S.

The Master represents Solomon, and is called Most Mighty; the Wardens, Respectable; and the Brethren, Venerable. They wear a deep red sash, and their aprons are edged with the same colour.

OPENING THE LODGE.

The Master strikes seven, observing a distance between the third and fourth, and demands of the Wardens,

"Are you certain that we are covered?"

Wardens. We are so, but to convince you further, and to detect intruders, every one present is required, at the same moment, to give the sign of the degree we are going to hold, (which is done)

"Most Mighty, all the Brethren are Architects."

Q. What is the time?

A. The hour of the perfect Mason.

Q. What is that hour?

A. The first instant, of the first hour, of the first day, that the Grand Architect of the Universe created the Heavens and the Earth.

M. This is the first instant, the first hour, and the first day, that I, as Master, open and hold the Lodge—it is time to begin our labour.

The Candidate who has been previously divested of his sword, and being blind-folded, is led in and placed between the Wardens.

M. Before we can admit you into this mysterious degree of Masonry, it is essential for you to declare your abhorrence of the crime of those worthless ruffians, who caused the vacancy of an Architect; as a test of your integrity, we require you to partake of the heart of that innocent victim, for which purpose we have preserved it in this urn.

The affirmative being answered, he receives kneeling, the

OBLIGATION.

I promise upon the former penalties annexed to the foregoing degrees, and before this august assembly to hold, keep,

keep, and hide the secrets of the Architects, and never to reveal them to inferior brethren, or to the popular World.

Also, I promise to support Masonry with all my abilities, and to assist the fraternity as far as lays in my power, and if I do not, may they deprive me of the rites of burial.

The master takes the trowel, and giving on the point of it, a small portion of the contents of the urn, addresses him :

“ May this which you now receive be the cement and bond of union between us, may it remain indissoluble, and say with us, as all brethren say,

“ Misfortune to him who would desert us.”

The Candidate rises, and is thrown on his face, so that his mouth covers the blazing star on the drawing, and the bandage is taken from his eyes.

Q. What do you see ?

A. The flaming star and the letter G.

Q. What does it signify ?

A. Glory, Grandeur and Geometry.

The Initiated rises, and is presented with an apron and a sash.

M. I reward your zeal for Masonry, by declaring you an Architect, the difference which you observe in this apron, proves the superiority of this degree, as in future you will be employed only in the elevations of the temple; the sash I invest you with, is a mark of distinction over the inferior orders, and its colour is to remind you, that a former Architect chose rather to shed his blood, than reveal our mysteries. After his death, the work was at a stand, and Solomon was zealous to complete it; for this purpose he convened those Masters who had distinguished themselves by their genius, capacity, and manners, and formed them into a Lodge to effect it.

As those selected were no longer to be confounded with the multitude of the workmen, Solomon commanded that the distinct marks that they had hitherto worn, should be changed; that they should in future, have a right to enter into the Sanctum Sanctorum, having previously been placed upon the flaming star, and the letter G.

By the original design of the edifice, Solomon perceived that the first elevation was perfect; he therefore ordered a second to be placed with the same proportions, under the direction of this Lodge of Architects.

Upon the demise of one of these, Solomon directed that in succeeding ages, another should be elected to prevent this valuable part of Masonry from being obliterated; that this Brother before his admittance, should engage himself by promises, such as you have entered into, and may you many years associate, and enjoy this happiness among us.

CATECHISM.

- Q. Are you an Architect?
- A. I am.
- Q. In what place was you received?
- A. In the Sanctum Sanctorum.
- Q. Did you ever work at any thing memorable?
- A. At a Grand Master's tomb.
- Q. Describe the inscription?
- A. S.U.G. on the superface, and G.H.S. on the sides of it.
- Q. What signifies S?
- A. Submission.
- Q. What signifies U?
- A. Union.
- Q. The letter G?
- A. Gomez, or Beauty.
- Q. Why is it said to be beauty?
- A. Because it was the first word that the first man pronounced.
- Q. What signifies the letter G when repeated a second time?
- A. Gabaon, the proper and original name of the ground on which the sanctuary was built, and which was adopted as the word to distinguish Architects, from other Masons.
- Q. The H, I am well acquainted, the other S remains to be explained?
- A. Stolkin, the name of the first discoverer of a certain corpse.
- Q. Of what use are these letters?
- A. To instruct posterity in the mysteries they enquire after.
- Q. In what do you employ yourself as Architect?
- A. In perfecting the science, and in regulating the workmen.
- Q. By what means was you received an Architect?
- A. By the cement which united the stones of the temple.
- Q. What

Q. What were the materials that this cement was composed of?

A. Milk, oil, wine, and flour.

Q. What is this cement further allegorical of?

A. The valuable remains of a Great Architect.

Q. Why do you add the Adjective to the Substantive?

A. To signify his merits and abilities.

Q. By what can you prove yourself to be an Architect?

A. By two signs that are only made, either at the opening, or in the Lodge; and by a third sign to be used at discretion.

Q. Describe the former?

A. To place the right hand, the thumb erect, upon the heart, to make a diagonal line forward to the height of the face, to bring it horizontally to it, putting the thumb on the forehead, so as to form a triangle.

Q. What appellation do you name this sign by?

A. The sign of Surprise and Defence.

Q. How is it disposed of?

A. By an answer, called the sign of Sorrow.

Q. Describe it?

A. To place the right hand flat on the right breast, making a motion, as if to retire, and in so doing, to pass the right foot behind the left foot, so as to form a square.

Q. What is the third sign that is to be used at discretion?

A. To draw the right hand over the right hip.

Q. The utility of this sign?

A. To gain admittance into the Lodge of Architects.

Q. What time is it?

A. The last day, the last hour, the last instant that the Master holds his Lodge.

The Brethren strike seven times as at the opening, which concludes the Lodge of Architects.

GRAND ARCHITECT;

OR,

SUPER EXCELLENT.

PROLEGOMENA.

TO confer the subsequent degree, The Lodge is to be in the same state as in the preceding, except the urn,

ura, which is to be taken away; a double triangle is to be formed on the drawing, and an addition to the lights, to make them twenty-seven. A jewel is worn by the Brethren, pendent to a blue sash, a double triangle, formed by a compass and a level, and their aprons are edged with blue likewise.

The Candidate is prepared as before, and when ready the Master opens the Lodge, as in the prior degree to receive him.

RECEPTION.

M. Most venerable Brethren.

The second elevation of the temple is finished, and in conformity to the supreme orders, we are to erect a third that will terminate the height of it, according to the original design.

The superintendence of this third part, must be committed to the care of an able, a diligent, and a complete workman, such a one as we have not at present among the Grand Architects.

We are now convened, and as we have not any particular business before us to engage our attention, the time cannot better be employed than in selecting an addition to our Lodge, who, by his assiduity and experience, may be worthy of the appointment I allude to.

The Master is interrupted by the report, "that Brother Moabon an Architect, is in waiting to be examined for a superior degree."

M. The work has met with obstacles that hath impeded its progress, but it cannot with propriety be longer suspended, our choice must be speedily determined, even in this happy day, in which we are assembled; it is fortunate for that Architect, whose report you have been witness to, that he has applied in time to be a Candidate; let him be according to his request examined, and with caution, for it only becomes Grand Architects to erect structures in the air; the employ is too difficult for inferior craftsmen, they only know them, by admiring them at a distance. Let us now put the finishing stroke to the Temple.

If Moabon is qualified, may he succeed, and ever after live with glory, happiness, and prosperity, and may his name exist to the end of time, as a mighty and respectable word among Great Architects.

The

The Brethren place their hands thrice upon the drawing, which is the assent for his examination, and he is introduced and placed in the West.

M. Worthy Architect—The degree to which you aspire is a point of elevation, that you are at present a stranger to; the superior art required to be displayed, on this occasion, renders us apprehensive that your abilities are by no means equal to the task; the difficulties you have to encounter in the pursuit are great, and which are only to be overcome by the extent of your knowledge, and the utmost exertions of your skill: a perfect design for a third structure of the Temple is required from you, and as the necessity of raising it is urgent, and will not admit of delay, you must return to us as soon as you have completed your design.

The Candidate is led twenty-seven times round the room, and a drawing of the Temple, with a third elevation, is put into his hand, (this is usually on a paste-board) he is stopped in the West, and acquaints the Master—

“That he is provided with a design, and presents it for their approbation.” With three steps he is led to the Throne, and delivers it to the Master, who transmits it round the Lodge; during which, the Candidate kneels, his right hand is put on the bible, and his left on a sword, and a compass over the wrist; in this position he takes the

OBLIGATION.

I promise never to reveal the secrets of the Grand Architects, to any Mason who has not produced a design for the third elevation of Solomon's Temple, under the penalty of being excluded from our Order, and from our Lodges.

M. Rise, and let the veil of obscurity be removed, for Moabon is worthy of beholding our labours.—

At a signal the Brethren salute him.

M. My Brother—

It is with extreme satisfaction that we have been witnesses of your skill and ability, and of your endeavours to give satisfaction in the things prescribed to you; the execution of your design impels us to admit you a Grand Architect. May this new favor conferred on you, stimulate you to merit the illustrious degree which succeeds and derives

derives its splendor from this, as it will fall to the lot of one of us to be recognized therein, as Grand Master.

Approach, and receive the marks of the rank you are entitled to, and to which alone your perseverance has elevated you to.

To distinguish ourselves as Grand Architects, there is a sign, a grip, and a word; the sign, is to place the two hands on the stomach, to form a triangle with the thumb and fore-finger of each hand. It is to be answered by the hands being placed in the same form above the head.

The grip, is taking one another by the right hand indiscriminately, and turning them thrice, one above the other, and below alternatively; the word is your name, Moabon; to be pronounced by syllables, in making the turnings of the hands.

This sash and this jewel is indicative of the degree you are in possession, and it is the only mode of your expressing yourself to be such, out of the Lodge.

The sign, the grip, and the word, are considered as sacred, and are not to be used elsewhere: if accident should occasion your visiting the Lodges of the inferior degrees, and you are not provided with your sash or jewel, you are at liberty to tuck the left corner of your apron into the band, and by that distinction you will be recognized by Grand Architects, as a Member of this degree.

You will now pay your respects to the Brethren, and afterwards attend to the

CATECHISM.

Q. Are you a Grand Architect?

A. I am.

Q. Where was you received?

A. In the Middle Chamber.

Q. Why there?

A. The Lodge was held there, as the second elevation was finished.

Q. Who gave the design of the Temple?

A. The Grand Architect of the Universe.

Q. To whom?

A. To Solomon.

Q. By what means?

A. By Inspiration.

Q. In what manner was you employed in the Middle Chamber?

A. In designing a third elevation.

Q. By

Q. By what means was you admitted a Grand Architect?

A. By the perfection of the drawing that I presented to the Master.

Q. What reward did you receive in return?

A. As a recompence, I had a sign and a grip entrusted to me.

Q. Deliver them to the next Brother—(as before.)

Q. What word was pronounced?

A. The name of a Great Architect.

Q. Declare it?

A. Mighty Master, I will give you one syllable, if you will give me a second.

Q. I am agreeable.

A. Mo—

Q. a—

A. bon.

Q. How old are you?

A. Twenty-seven years.

Q. What remains to be performed?

A. To veil the Lodge of Grand Architects.

The Master strikes twenty-seven, and declares the Lodge to be concluded.

SCOTS MASTER;

OR,

SUPER INTENDANT.

PROLEGOMENA.

THIS degree is considered of superior importance to the preceding, as the appellations of the Brethren given in it announce, the Master is dignified as Very Powerful, and the rest as Very Honourable.

The decorations of the apartment are splendid; the ensigns of the different orders in Masonry are designed in colours; and, at proper distances, receive the aid of eighty-one lights.

On the drawing, the furniture or sacred utensils of the Temple of Solomon are delineated, the Ark of Alliance, the Altar of Incense, the Golden Candlestick, the Table of Shew-bread, the Brazen Altar, the Brazen Sea, &c.

The jewel is worn pendant to a red sash, and the aprons are bordered with the same colour.

E

A trans-

A transparency of the Temple is in the East, and the Lodge opens as in the preceding degree.

The Candidate is prepared as before, except his being deprived of his sight; the necessity of this distinction will appear evident in the course of the

RECEPTION.

He is admitted by the signal of a Grand Architect; the Wardens place him between them, and address the Master,

“Very Powerful”—Moabon is present, and ardently desires to participate in your labours. You gave him to understand in the preceding degree, that there was wanting yet a ceremony for him to undergo, before he would be in complete possession of the secrets of Masonry: his zeal brings him now into your presence to attain it.

M. Brother, we cannot sufficiently applaud your perseverance in endeavouring to explore our secret mysteries; these are withheld and reserved from every one, until we are well satisfied of the conduct of those who solicit them; for our prudence will only permit us to grant them to those that we have well experienced.

Your conceptions upon this business, most probably, are erroneous; [for it is scarcely possible for you to conjecture the object or intent of our meeting. The grandeur of this degree is immense; and with the permission of the very honourable Brethren who assist me, I will declare it.

The mighty degree that we now hold is, that of a Superintendant Scots Master; the Temple is raised from the foundation to the capstone, the elevations are perfect, and the sacred utensils remain only to be fashioned after the drawings of the greatest master that ever existed. We are to elect a successor, who will fulfil, with honour and with glory, the models which he designed. Conduct yourself about the Lodge, exercise your genius, and present the result of it to us.

He traverses eighty-one times round the drawing, and at length the Wardens give him designs for the furniture, and he presents them to the Master.

M. Moabon, the designs are worthy of the subject; but there is an obligation which you are to submit to before you are acquainted with our secrets. This engagement differs from those which you have already taken, inasmuch,

asmuch, that they were entered into by you in darkness, whereas this is offered you without restraint. It is now for you to decide; we have the power to release you from your former professions, even of those, which you have made with us. It is a matter of indifference if you reveal all that you know already on the subject of Masonry, we care not, if it becomes the amusement of the popular world. What is now required of you, is an act of sincerity, and as such it is transcribed for your perusal and approbation. If you do not concur with the contents, say so, and we shall act accordingly. If you consent, read it with an audible voice, and we will attend to it.

OBLIGATION.

Upon the possession of my senses, upon the existence of my reason, and upon the understanding that supports, guides, and enlightens me, I promise and swear, and I vow, that I will keep inviolably all the secrets, signs, and mysteries which have been to the present time unveiled, or that shall be revealed in Masonry to me in future.

If I am not faithful to this engagement, may my body be exposed to pains and penalties; may the veins of my temples be opened, and may I be exposed upon a pyramid to the heat of the sun, the cold of the night, and the rigour of the winds: may my blood run slowly, drop by drop, till the Spirit is extinguished, that animates the substance.

To augment my sufferings, if I fail herein, may a nourishment be given me daily, proportionate and sufficient only to preserve and prolong a miserable existence, as no punishment can sufficiently atone for my perjury.

If the Candidate refuses to repeat it, the Wardens point their swords to his back, and drive him before them twenty-seven times round the Lodge, and thrust him out of the door. This is called the ceremony of pumping.

If he accepts, he pronounces the oath with an intelligible voice; and the paper on which it is written is committed to the flames.

M. Brother, your zeal having engaged you to persevere with the firmness of a good Mason, we shall now proceed to your proclamation as a Superintendant Scots Master, a ceremony, which from time immemorial has always taken place in the Eastern part of the Temple; prior to this, it has hitherto been deemed a mark of respect, and upon

the present occasion it must not be omitted to meditate for a few moments on the tragical end of him, whom you are called to succeed; silence is a sincere sentiment of grief; and let the homage to his manes be perfect, as every particular respecting this degree is such.—“*Civi.*”

The Brethren put one knee to the ground, the Master strikes thrice, and their heads are placed on their hands in a pensive posture for a few moments; the Master says,—“*Caki.*”

The Brethren rise to salute each other, and unanimously address the Candidate:

“We adopt Moabon as our brother, and acknowledge him to be our Grand Master.”

M. It is with extreme pleasure I behold your proclamation to an illustrious Superintendant Scots Master; words will not convey the sentiments my heart dictates: I will however confide with you the mysteries which are reserved for this degree; advance, and receive them. This fasti will give authority over Masters of inferior orders. To distinguish ourselves there is three words, two signs, and a grip. The words are, Urim, Thummim, and Zedidiac. The signs are, to present the hands in forming a triangle at the forehead, in saying,

“Triangular at the forehead is my point of support.”

The other is, to put the right hand upon the eyes, inclining the head, and bending the knee.

The grip, is to take the two right hands as in the Grand Architect; but, instead of turning them thrice, they mutually give three little strokes with the fore-fingers closed, in putting the left hand on the right shoulder, and saluting, say,

“Virtue unite two hearts, two heads, two bodies, and every thing makes only one.”

As Scots Master, your situation is to preside in the Lodge: as soon as you are capable of instructing the Brethren, I shall resign my present power, and shall as cheerfully submit to your government, as you have conformed to mine: the mysteries of this degree to which I require your attention. will be best explained in the

CATECHISM.

Q. Very respectable Brother—Are you a Scots Master?

A. I am.

Q. What

Q. What do you find in that degree?

A. I know the grand light of the third apartment.

Q. Where was you received?

A. In an high place.

Q. What is your occupation?

A. To prepare the altars, and to adorn them with precious stones.

Q. Any other employ?

A. To form the sacred utensils, and to ornament the whole with sculpture.

Q. What are the utensils?

A. The Ark of Alliance, the Altar of Incense, the Table of Shew-bread, the Golden Candlestick, the Brazen Altar, and the Brazen Sea.

Q. What are the ornaments of the Ark of Alliance?

A. Two Cherubims support and cover it with their wings.

Q. What does it contain?

A. The written law that was given on Mount Sinai.

Q. Give me the sign of that law?

(Answered by placing the hands upon the head, the fingers open, which is the symbol of the Ten Commandments.)

Q. What was the materials used in forming the Ark?

A. Shittim wood, overlaid with gold.

Q. What were the proportions?

A. It was two cubits and a half in length, one and a half in breadth, and as much in height.

Q. How came you to acquire this knowledge?

A. In return for the designs I presented at my Initiation.

Q. What pledge was exacted from you before this magnificent discovery?

A. A voluntary engagement that my heart approved of, and my mouth pronounced.

Q. What succeeded this obligation?

A. My proclamation.

Q. The use of it?

A. An unanimous acknowledgment from every one present, that I was a Superintendant Scots Master.

Q. What is represented by the triangle?

A. The Divine properties of the Grand Architect of the Universe.

Q. Name them?

A. Eternity, Science, and Power.

Q. What

Q. What do the letters within the triangle signify?

A. The sacred word and its situation evinces, that the Creator is the centre and source of Masonry.

Q. What is the signification of the circle around it?

A. That the Supreme Being had no beginning, and consequently can have no end.

Q. Why is the jewel, pendant to a ribbon, of the colour of fire?

A. To keep in remembrance the ardour which enabled us to obtain this degree.

Q. In what place was the first Lodge of Superintendant Scots Master's held in?

A. Between three mountains, inaccessible to the ignorant; and in a deep valley, where Peace, Virtue, and Union reigns.

Q. Name the mountains?

A. Moriah, Sinai, and Heredon.

Q. Where is the last situated?

A. In the North of Scotland, and from thence it is termed Scotch Masonry. This place a cock never crowed in, a lion never roared in, nor a woman never tattered in.

Q. What is to be understood by the deep valley?

A. The tranquility of our Lodge.

Q. What produces it?

A. The retaining the original marks of Masonry.

Q. What are the marks?

A. Three words, two signs, and a grip, (for which see the Initiation.)

Q. How old are you as an Architect?

A. Twenty-one.

Q. How old are you as a Grand Architect?

A. Twenty-seven.

Q. How old are you as a Scots Master?

A. Eighty-one.

M. Superintendants Scots Masters.—This is the ultimatum, the highest number in the archives of Masonry; it is the boundary, beyond which, there is no passing.

This is the last instant, the last hour, the last day, and the last year, that this Lodge is held.

The Master and Brethren alternately strike one each, till the number amounts to eighty-one, which concludes this degree.

KNIGHT

KNIGHT OF THE SWORD;

OF THE EAST.

PROLEGOMENA.

FOR the solemnities of this order, two apartments are requisite; one is considered as the Council Chamber of Cyrus, King of Persia: a throne is placed in the East, and behind it is a transparency, descriptive of a dream of that Monarch; it is to be lighted with seventy lamps, to represent the seventy years of the captivity of the Jews: at the four corners of the Lodge, likewise in the centres of the North and South sides are towers, and a seventh in the West, to form an entrance; this is to have a space between, so that the Candidate may be enclosed in it.

In the other apartment, is a transparency of the ruins of the Temple of Solomon, and a bridge is to be formed at the entrance, so that the passage may be disputed.

The Master, when in the first apartment, is named Cyrus, and bears a sceptre in his hand; the Knights are clothed with the title of Generals; they wear a green sash, an apron bordered with green, and have swords in hand.

The Master, when in the second apartment, is called Very Excellent; the Knights Very Mighty, and the Candidate is supposed to be a captive Prince: a silk scarf, of the colour of water, is worn round the body, and all the Brethren wear jewels pendant to their breasts, the form of which is a triple triangle; they have likewise a trowel attached to a black sash.

OPENING THE LODGE.

Cyrus strikes seven, making a pause between the fifth and sixth, and says,

“Brothers, assist me to open the Lodge of the Knights of the Sword. Generals, Examine if we are secure.”

Nebuzaradan, the first in rank answers,

“Sovereign, we are enclosed, and all the Brethren present, are Knights of the Sword.”

Cyrus. Generals, Princes, Knights. The days of the seventy years captivity of the Jews are accomplished: My intention is to liberate them, and I will relate the particulars of a dream to you; interpret the language of it, and advise me with your counsel.—In my sleep, I perceived a lion

lion ready to devour me, and at a distance, Nebuchadnezzar and Belshazzar, my predecessors, in chains; they were contemplating on a glory, which Masons shew as the name of the Grand Architect of the Universe; in the clouds above, appeared an Eagle, from whose beak issued an order, to

“Render liberty to the Captives.”

I was astonished and confused, and the dream vanished, but my tranquillity is disturbed.

Princes—Deliberate, assent, or dissent, to the terms of the vision.

The Lodge draw their swords, and present the points in the air, bend them towards the earth, and by this form assent to the will of the King: they then lift up the points, which signifies liberty, and remain with them in that position.

Cyrus. The Captivity shall be concluded. Generals, Princes, Knights, the Lodge of the Knights of the Sword is open.

RECEPTION.

The Candidate wears the apron of a Scotch Master, and red sash; his arms are encircled by triangular chains.

A Knight conducts him to the external door of the tower, and the Candidate demands admittance: a centinel stops his progress, to question him.

Q. What is your desire?

A. To approach the presence of your Sovereign.

Q. Who are you?

A. The first among my equals; a Mason by rank, and a Captive in disgrace.

Q. What is your name?

A. That is well known; there is not one in Babylon, but knows my name and dignity.

Q. Your age?

A. Seventy years.

Q. What is the nature of your present application?

A. To remedy the miserable situation of my Brethren.

“Attend, while I report you to my superiors.”

(He knocks as a Knight of the Sword, which is repeated within, and obtains leave to introduce him into the middle of the tower, the interior being shut.) Cyrus interrogates him:

Q. For

Q. For what do you appear before us ?

A. I come to implore your good-will and your justice.

Q. Upon whose account ?

A. For my companions, who have been in servitude seventy years.

Q. Signify the extent of the favour you request ?

A. To grant us our liberty, and to permit us to go into Judea, and to assist us in re-building the Temple of our Creator.

Cyrus. As motives so just and noble has brought you here, you shall speak to us face to face.

The door is thrown open, and upon entering, he prostrates himself before the throne.

Cyrus. I have witnessed the weight of your captivity, and I am ready to release you, and will grant you liberty this instant, if you will but communicate to me the secrets of Masonry, for which I have always had the most profound veneration.

A. Sovereign—Your situation renders it impossible for me to entrust you with them, as Solomon, when he gave the first principles, taught us, that equality is ever to be the criterion among Masons; it does not reign here: Your rank, your titles, your superiority, your state, are not compatible with the mansion where the mysteries of our orders are prevalent; in other words, our exterior marks are unknown to you; my engagements are inviolable, I and cannot reveal to you our secrets; if my liberty is to be purchased in this manner, I prefer Captivity.

Cyrus. I admire your zeal and your courage. Generals, Princes, Knights, This worthy Prince merits liberty, for his attachment to his Obligations.

The Brothers assent by lowering the points of their swords.

Cyrus. The seventy trials which captives usually undergo, on your account, I reduce to three.

He is led thrice round the Lodge: at the first, they let off a cracker; at the second, it is demanded of him, if he still persists in demanding liberty; and at the third, his hands are placed on his face, so as to cover his eyes.

The Knight who conducted him strikes seven, and the Sovereign is informed,

“ That the Candidate has undergone the preparatory steps with courage and perseverance.”

Cyrus. I grant the remission you demanded of me, and I consent that you are at liberty.

The chains are now taken off.

Cyrus. Go into your country, I permit you to re-build the Temple destroyed by my ancestors, and your treasures shall be delivered to you, before the Sun is set. I appoint you chief among your Brethren, and to preside over your equals. I command that they shall obey you, and that they shall honour you in like manner, as they have hitherto honoured me. I expect a small tribute only from you, and I will send even to receive it, under the portico of the new Temple. Three lambs, five sheep, and seven rams, is all that I require; it is not for the simple value that I exact them, but to convince your neighbours, that you are still under my protection. Henceforward you are to me, and I will be to you a friend. I arm you with this sword, as a distinguishing mark above your fellows: I am persuaded, that you will only employ it in their defence, and in consequence, I hereby create you a Knight of the Sword. As a proof of my esteem, I decorate you with an apron, and this sash, which I have adopted in imitation of the workmen of your Temple; these marks are not accompanied with any mysteries like yours, I grant them to the Princes of my court, as an honour, and you will hereafter enjoy among them the same distinction. My General, Nebuzaradan, will cause escorts to attend you to Judea, and as your presence there will be essential, I will not any longer detain you.

The Candidate retires into the Tower, and the door is shut, while the Knight passes into the

SECOND APARTMENT.

Which he is conducted towards, but is stopped by the centinels upon the bridge, who strip him of his apron and sash: at length he puts them to flight, and arrives at the entrance, and knocks as a Knight of the East; upon which, the Brethren take their trowels into their left hands, and their swords into their right hands, one of them advances towards him, and asks his business:

"I am come from disgrace, to live with my Brethren, from Babylon to Judea."

Very excellent.—This account is worthy our investigation, as the seventy years of our great Prophet are expired, and the time of re-building our Temple is at hand:

to

to avoid surprize, demand of him his name, his age, and his country, (which is given and reported.) The captivity ceases, and our sleep is finished.

This captive is the Prince of the Sovereign Tribe, let us admit him among us, for he is to re-build our Temple. (He is introduced.)

As a Mason, I demand admittance among the fraternity."

Very Excellent.—While we deliberate on your request, prove to us by a recital of your recent deliverance, that you are worthy of that distinction.

A. Very Excellent Master.—In due time I appeared before the throne of Cyrus, and he admitted the justness of my application, as the years of our captivity had passed away, by granting me liberty to depart: he armed me with this sword, and honoured me with the appellation of Brother of his Order, the ensigns of which I lost in a contest with our enemies, who disputed my passage on the bridge: the distinctions I speak of are only those, which the King, my deliverer, had given me.

Very Excellent.—Brother, The joys which you have sustained, evidences that pomp and grandeur will not avail the cause of Masonry. Cyrus, in decorating you with these honors, was not guided by the spirit of equality, which invariably accompanies us. The substance you retain, the shadow is only fled: the distinctions of this Prince have disappeared, and you have preserved those of Masonry. Before you can be entrusted with the secrets preserved during the captivity, you must further assure us, that your menial and degrading servitude has not obliterated from your mind the sentiments of a Freeman, and thereby incapacitated you from attaining the mysteries of Masonry.

A. Interrogate me, I am ready to reply:

Q. What degree have you arrived to in Masonry?

A. That of the Sword.

Q. Give me the signal you received from Cyrus?

(Points his sword in the air, then drops it to the earth, and raises it again.)

Very Excellent.—I am of opinion, that the stranger is worthy to enter into our new mysteries, (which is assented to by the sign.)

Advance by three steps, and receive the

OBLIGATION.

I promise by the Obligation that I have contracted in the different degrees of Masonry, never to reveal the secrets of the Knights of the Sword to any Member but to those, who have arrived to that dignity, under the penalty of remaining a captive for life. (The swords are at this time sheathed.

Very Excellent.—Brothers, It is our determination in future, to recognize only those as Members with us, whom we know to be true and legitimate Masons; not merely by outward forms, but by their manners and actions; and even they must bring with them as a pledge, some part of the remains of the former Temple, those which Cyrus has given you. My Brother will suffice for those whom you may hereafter introduce. The intent of our labour, is at present, the re-building of the Temple; the Sword which Cyrus has given, you ought to make use of to defend your Brethren, and to punish those who would profane this august edifice, which we are about to erect, to the glory of the Supreme Being. It is upon these conditions we entrust you with our secrets; the sign of Knight is to place the right hand on the left shoulder, and to let it descend diagonally unto the right side, as if cutting the body in two.

The sign of answer, is to place the right hand upon the left hip, and traversing the body to the right hip. The grip, is to place the right hand upon the sword, and to draw it as if to fight; then to make a movement of the body, as if to repel an enemy, the left hands lifted up and closed. The words are Judah and Benjamin.—The pass word is Liberty.

After your deliverance, *Cyrus* created you a Knight Mason, and I present this trowel, which will serve as a perpetual symbol of your new dignity; that is, that in future you will work with a trowel in one hand, and a sword in the other, while the Temple is re-building, for this is our purpose in establishing this degree. This sash is to be worn in all Lodges, and shall be a mark of true Knighthood, which you have acquired. We do not admit in our ceremonies, any of the marks which *Cyrus* has decorated you with; we will, however, preserve a testimony of his goodness to you, by having a green rose, the colour he makes

makes use of, put under the rosetts of the other degrees, at the end of the sash of the Grand Architect, to which the jewel is tied. This jewel, by the addition of the sword cross-wise, is the trophy of our Masonry. We have now, only to proceed to your Proclamation.

Knights Masons—Do you *consent*, that this Royal Prince shall govern, rule, and direct in the labours of Masonry — (The Knights lower the points of their swords and raise them.)

Pass my Brother, and take possession of the Throne of your Ancestors, and be hereafter Sovereign of our Order.

The *Brother*, after he is installed, *seats* their swords, clap their hands thrice, and join in the acclamations, which conclude the ceremony of the Reception.

CATECHISM.

Q. Brother—How came you to the eminent degree of Knight of the Sword?

A. By humility, patience, and frequent application.

Q. To whom do you address yourself?

A. To one who is greater than a King.

Q. What is your name?

A. That you will find upon your records.

Q. Your country?

A. Judah—I am born of noble parents, and of the tribe of Judah.

Q. What art do you profess?

A. Masonry.

Q. What edifices do you build?

A. The Temple and Tabernacles.

Q. Where do you raise them?

A. For want of ground, we build them in our hearts.

Q. What is the genuine appellation of a Knight Mason?

A. A Free-Mason.

Q. Why called a Free-Mason?

A. Because the Masons, who were chosen by Solomon, to work at the Temple, were declared free and exempt from all imposts, duties, and taxes, for them and their descendants; they had also the privilege to bear arms: since the destruction of the Temple, by Nebuchadnezzar, they were carried into captivity with the Jewish people, but the good-will of Cyrus gave them permission to erect a second Temple, having set them at liberty: it is since this epoch, that we bear the name of Free-Masons.

Q. What

Q. What was the first Temple?

A. It was the wonder of the world for riches and grandeur, its porch would contain 250,000 people.

Q. Who were the Architects of this Grand Edifice?

A. The Creator of the World gave the design, and Solomon directed the workmen.

Q. Who placed the first stone?

A. Salathiel, the son of Nathan, the son of David.

Q. At what hour?

A. Before the rising of the Sun.

Q. Why?

A. To point out the alacrity required in the worship of the Deity.

Q. Why is the number 18 held in such veneration among Masons?

A. Because this number explains the triple essence of the Divinity, figured by the triple triangle, by the square of nine, and the number three.

Q. Why were the chains of the Captives triangular?

A. The Assyrians apprehended that the triangle was considered as an emblem of the name of the Hieroglyph by them, and they therefore made their chains of that form, to render their situation more mortifying and severe.

Q. Why is it prohibited that divisions should not work but at regular structures?

A. To teach us a duty; that irregular Lodges are not to be frequented.

Q. What injunction was given by Cyrus respecting the second Temple?

A. That it should be 100 cubits in length, sixty in breadth, and 30 cubits in height.

Q. Why did Cyrus command them to take the wood from Lebanon, and the stones from Tyre?

A. That the second Temple might in these respects be equal to the first.

Q. Who was the immediate Architect?

A. Hiram, the son of Laban, the son of Beor, the son of Laban, the son of Beor.

Q. Why were the workmen armed with a sword?

A. As they were liable to be interrupted in conveying the materials, and even in the work itself, they therefore had their swords ready to defend them on every emergency.

Q. Are you a Knight of the Sword?

A. Look at me. (He places his sword in hand.)

Q. Give me the Sign.

(As in the Initiation.)

Q. Give

Q. Give the words repeated in the text.

1. **A. Judah and Benjamin:** 1850-1851

Q. The Pairs Word?

A. Liberty.

Q. Give the grip? (As in the Initiation.)

Q: When have you worked?

A. At the re-building of the second Temple.

Q. The instant of the re-building?

Very Excellent.—Since we are happy enough to have re-built the Temple in its splendor, let us preserve the memory and the marks of it, by our silence.

THE ORDER OF ROSYCRUCIANS:

THE NEPLUS ULTRA

PROLEGOMENA.

THIS dignity is considered as the Nobility Ultra of Masonry, as the possession is of that importance, that the Members of it have a right to be admitted into inferior Lodges without examination; yet the Knights of the Rosy Cross, notwithstanding they claim the privilege recited, are more particular and exact in demanding demonstrative proof from strangers, than in the other Orders of Masonry: they will not accept as a visitor any Brother, unless he is well known; or can give a ready answer to every satisfaction required. They make no person who is not in good circumstances, nor any one but whose character in life will bear the strictest scrutiny—the immediate qualifications are, that they should have been admitted a Scotch Master and a Knight of the East. There are three degrees or points in the Rosy Crucian system; and the first and second are called Sovereign Chapters; and the third, the Mystic Supper, the latter of which is held only four times in the year. The officers are, the Most Wise, Orator, Secretary, and Master of the Ceremonies, the other Brethren are styled Most Respectable Knights. The jewel of this dignity is, a triangle formed by a compass and a quarter of a circle in the centre, a cross, upon which is a rose, and upon the quarter of the circle is a Balian bleeding herself for her young: this jewel is tied to a black rose, and is pendant to a black sash, in the first point, but in the second point, it is pendant to a crimson sash.

The

The decorations of the Lodge, in the principal apartment, is a triangular altar on seven steps; behind it a large transparency, in the centre of it a cross and a rose formed by the drapery of the cloathing on it, and an inscription over it; broken columns are visible on one side of the transparency, and a tomb on the other, this is placed in the East, three large lights are placed in the West. This preparation serves for the three points, except at a reception, when for the first point, the whole is covered with black, and three columns are placed with the Theological Virtues on them, Faith at the West, Hope in the South, and Charity on the East.

Two other apartments are essential for the introduction, one is denominated the Chamber of the Lost Degree, and the other is called the Obscure Chamber, as no light is admitted therein.

THE FIRST POINT.

The Most Wise is seated on the third step of the altar, his head supported by one of his hands: he strikes five equal strokes and two quick—demanding:

Q. What hour is it? A. The first hour of the day.

M. W. It is intended to commence our labour—in invite the most respectable Knights to assist us, to open the Sovereign Chapter of the Holy Cross—We are overcome with grief, the veil of the Temple is rent, the columns of Masonry are broken, the cubical stone has sweated blood and water, the work is in danger of being lost, and it is almost finished.

Most respectable Knights let us confer with each other, and trace the outlines of the work before it is too late—I congratulate you all that the work is known.—What else remains for us to do?

The Grand answers—Most Wise, respect the dictates of the Most High, render homage to the Supreme Architect, and bend the knee to him from whom we derive our existence.

The Grand rises and turns towards the East, makes the sign, bends forward, and kneels—then they rise and strike seven with their hands, and say—

Most Wise—I declare the Sovereign Chapter to be assembled: Grand enters in the candidate to present himself.

The

The candidate is in the Chamber of the Lost Degree, and writes his name, his address, and the degrees he has passed in Masonry; for his age he is directed to write thirty-three.

The Master of the Ceremonies demands admittance as a Knight of the East; which is answered within, as a Rosy-crucian.

Q. See who waits?

A. A Candidate requests entrance to explore the mysteries of this degree.

A ballot takes place, and if in the affirmative, the Chapter gives seven plaudits, saying "Oze" thrice.

M. W. Permit the Candidate to enter.

The Master of the Ceremonies at this moment puts on him the insignia as a Knight of the East, and conducts him into the Chapter, the Members of which appear sorrowful.—He presents him, by acquainting the Most Wife,

"That a worthy Knight of the East requests the honor of obtaining the favor of being admitted to the Sublime Degree of a Rosy-crucian."

Q. Worthy Knight who are you?

A. I am born of noble parents of the Tribe of Judah.

Q. Where is your country?

A. Judea.

Q. What art do you profess?

A. Masonry.

M. W.—Worthy Knight, You inspire us with astonishment; but you perceive that sorrow abides with us: the Temple is changed; the grand support of the Temple is removed; the veil of the Temple is torn; the columns are shaken; the most precious ornaments are taken, and the Temple is in danger of being lost: it may be recovered by your courage, and we shall certainly employ you in that pursuit; but you must assure us by an oath, that if you obtain the knowledge of our mysteries, that you will never communicate them to others, unless those who are qualified to receive them. If you are willing, approach the Altar, bend your knee to the ground, and placing your right hand on the Bible, repeat after me, the

OATH.

"In presence of the most respectable Knights of the Rosy Cross, I swear and promise upon the word of an honest

best man, and of a Mason, never to reveal to any person whatever, saving and except those qualified to receive it, the secrets which I am now, or at a future period shall be entrusted with, under the penalty of being dishonoured and banished from all Lodges, as being unworthy to form a part of virtuous Masons. He kisses the book, and rises."

M. W. Worthy Knight of the East, for the last time, I salute you as such; henceforward you will be dignified with greater power: to attain it, the Master of the Ceremonies will conduct you; the columns before you is emblematical of the theological virtues, imprint them on your mind, and let them be the foundation of your future welfare. Proceed now on your pilgrimage, but remember we await your return. May it be happy, and may you bring with you peace and felicity.

The Candidate is led to the dark chamber, chains are raised to intimidate him, during which, he traverses it seven times: in the interim, the columns are taken away, and the black cloth removed in the Sovereign Chapter, and by the transition it becomes

THE SECOND POINT.

The Candidate is brought into the Chapter, and the subsequent answers of the questions are dictated to him by the Master of the Ceremonies.

Q. Worthy Knight, from whence do you come?

A. Judea.

Q. By whence have you passed?

A. Nathareth.

Q. Who has conducted you?

A. Raphael.

Q. Of what tribe are you?

A. Judah.

Q. Collect the initials of these names?

A. J. B. R. I.

M. W. It is the same as the inscription of the cross, it is the word which your zeal will render invincible, and which will be by you perpetuated till time shall be no more. Advance and receive the rewards due to your merits.

The Candidate kneels, and the Most Wise pronoun-

"In virtue of the power that I have received from the Metropolis Lodge of Heredon, and in the presence of this august

august assembly of Knights, my Brothers, and my Equals, I admit, receive, and constitute you at present, and for ever, Knight Prince of the Eagle, and of the Pelican—Perfect Mason, free of Heredon, under the title of Sovereign of the Rosy Cross, by which you enjoy the titles and perogotives of Princes—Perfect Masons every where. Where there are Masons, you have the power to convene a Lodge; in Lodges regularly assembled, to make and perfect Masons, unto the sixth degree, or Knight of the Sword, or of the East, without being in need of our particular authority; our only reservation is, that of the degree you have now received.

On rising, he is invested with the crimson sash and jewel, and is entrusted with the sign, the word, and the grip, for which refer to the

INSTRUCTION.

Q. Werthy, whence do you come?

A. From Judea.

Q. By whence have you passed?

A. By Nazareth.

Q. Who has conducted you?

A. Raphael.

Q. Of what Tribe are you?

A. Judah.

Q. Collect the initials of these words?

A. L.N.R.I.

Q. What is this word among us?

A. The sacred word of the Knights of the Rosy Cross.

Q. How did you come to the knowledge of this degree?

A. By the three theological virtues.

Q. Name them?

A. Faith, Hope and Charity.

Q. What was you further entrusted with?

A. A sign and a grip.

Q. Give me the sign?

The sign is to cross the arms, and incline forwards as if to kneel.

Q. Give the grip?

(The grip is made, by mutually placing the right hand on the right shoulder, and the left hand on the left shoulder, in such a manner, that the arms are crossed, and thus saying, one says, "Emanuel," the other, "Pax vobis."

Q. Have you any knowledge of the Pelican?

A. I have, Most Wise.

Q. What does it import?

A. A symbol of the Redeemer of the world, and of perfect humanity.

Q. What is the aim of the Rosycrucians?

A. To respect the degrees of the Most High, to render homage to the Deity.

Most Wise.—It is our duty as men, to do so, more particularly as Masons, to bend the knee before him, who gave us being.—Master of the Ceremonies, What is the hour?

A. The last hour of the day.

M. W.—Since it is so, recollect our situations as Knights of the Rosy Cross, and retire in peace.

The Most Wise strikes seven, and the whole Chapter give the sign and say, “Ozz.”—The Sovereign Chapter is closed.

THIRD POINT.

This Point is never held, except after the second, and then only four times of the year; when it is, the preceding Point is not closed.—For it a sideboard is prepared; this is covered with a table-cloth, on it is placed as many pieces of bread, as there are Knights present, and a goblet of wine, filled in proportion; a paper, with the sacred word of the Rosycrucians written on it, is deposited on the altar.

Every Knight takes a white wand in his hand,—the Most Wise strikes his on the earth thrice, and declares, that “The Chapter is resumed.”

The Most Wise, followed by all the Knights in a circle, proceed seven times round the Chapter, every one stopping in front of the transparency to make the sign; the last time, each Knight partakes of the bread, and still preserving the form of a circle, the Most Wise takes the goblet, and drinks out of it, and passes it round to each individual, till it returns to him again: he places it on the altar, and the Chapter gives the grip.

In the empty goblet, the paper with the sacred word on it is put, and a light is applied, when it is consumed, the Chapter make the sign, and the Most Wise says,

“*Consummatum est.*”

And the Sovereign Chapter is closed.

KNIGHTS

KNIGHTS' TEMPLARS.

THE modern heroes of this order, have attempted to persuade their proteſtytes, that it is a branch of Maſonry; but the abſurdity of this ſuppoſition will be evident, on the peruſal of the ſubſequent remarks concerning it. At preſent, the particulars will not be developed. In this reſtriction is to be underſtood, the ceremonies of the Reception, the Obligation, and the Lectures; nevertheless, ſuch hints will be interſperſed in the enſuing narration, as will ſufficiently convince the members of this degree, that unleſs ſome very particular conſideration occaſioned the omiſſion, that the minutiae at large would have been delineated, as in the other degrees. The idea of giving perſonal offence to individuals is diſclaimed, and the reſpect that is due to perſonages, who are at this time materially concerned in the purſuit of it, reſtrains the hand of the inquirer, and prevents the diſcloſure. The ſketch traced herein of its inconſiſtencies, is intended to operate ſo far, as to convince the practitioners, that it has not the leaſt connexion with Free-Maſonry, and to induce them to lay aſide the impoſition in future.

In order to examine with candour, and to proceed with regularity in our enquiry of the Knights Templars of old, as well as of thoſe of the preſent day, it will be eſſential to inſpect what light Hiſtory gives concerning the one, and of what the latter have been pleaſed to acknowledge in print concerning themſelves.

This order was firſt inſtituted at Jeruſalem, in 1118, for the defence of the Holy Sepulchre, and protection of the Pilgrims, that reſorted to it. Hagoſe Paganis, and Geoffry de St. Adama, were the founders. Theſe Knights had the name of Templars given them, as their firſt habitation as a ſociety, was adjacent to the Temple, and from thence it was, that the houſes which they afterwards cauſed to be built, were ſtyled Temples.

This order was a religious, as well as a military one; it was confirmed in the Council of Troye, in 1127, and its rule was compoſed by Saint Bernard.

After the downfall of Jeruſalem, this ſociety was diſperſed over Europe, and increaſed prodigiouſly by the liberality of the well-diſpoſed: but theſe acquiſitions changed the manners of the Knights, and in proceſs of time, their

ſcan-

scandalous lives, joined to an insupportable pride, caused them to be odious, as they were esteemed at the beginning of their institution. Collier, in his Ecclesiastical History, observes, " That it was a common saying, to drink like a Templar. In consequence of their enormities, Pope Clement V, in 1310, issued a mandate to the Sovereign Princes, to have the whole Order of Knights arrested in one day, which was complied with. In France, a charge was exhibited against them, that at their reception into the society they denied the Messiah, and spit thrice upon a Crucifix. In addition to this accusation, was added Sodomy, and other crimes: the Grand Master, whose residence was fixed at Cyprus, happened at the time to be on a visit in Paris, and he, and fifty-six of his companions, were burnt alive. Edward, the second of England, caused the whole of the Knights in his dominions to be imprisoned: but the divisions at that time prevailing in his kingdom, prevented for many months, an enquiry into their conduct. At length, a national synod was held in London, and in it they were without exception, condemned to perpetual imprisonment; and their estates were given by the Parliament, in 1324, to the Hospitallers, or Knights of St. John of Jerusalem, called at this day, Knights of Malta.

From this Historical review of the Knights Templars of Old, it will be evident, that the Order was entirely abolished; and if it had subsisted to the present time, that not the most remote connexion between it and Free Masonry, can be drawn. Royal Arch Masonry is coeval with the Creation itself; Craft Masonry, from the days of Solomon; but the Knights Templars of the present age, have no antiquity to boast of, even the name is not to be met with either in sacred or profane history, till the time of the Crusades.

That a society has a few years subsisted in the Metropolis, under this appellation, is a fact well known; but to gain admittance therein, it was not a necessary qualification for a person to be a Free, or a Royal Arch Mason, for many have been accepted, without these distinctions. That the York Masons have this as a Masonic degree, is equally certain, but it is one of their impositions which disgraces them as Masons, and it is with concern observed, from a Manuscript addition to the Statutes of the Knight Templars, printed for the first time, in 1791, that in the

list of Chapters, one at York, is acknowledged under the title of "Redemption," in conjunction with one in London, as the "Chapter of Obedience," and a third at Bath, as the "Chapter of Antiquity," all which are stated as being assembled from time immemorial.—Query, A Registering Fee is taken from the Candidates.—To what purpose is it to be applied?

Then regulations have the subsequent title as an introduction:

STATUTES

OF THE

Royal Exalted Rulers

OF THE

Military Order of H.R.D.M.

OF THE

MASONIC KNIGHTS TEMPLARS

K. D. S. H.

OF

St. John of Jerusalem, Palestine,

Jerusalem, &c.

The Pedigree of Cadwallader, with his lineals and collaterals, in the Fates of the Author, or the credentials of the Ambassador of England, to the Black Potentate, in the Mogul Tale, can barely be considered as synonymous to the titles here assumed. To analyze the contents, will not be spending time in vain, as by that mode, the absurdities introduced will be best shown, and the imposition, as a Masonic society, be strikingly evident. The epithet—

ROYAL

Is equally applicable to Craft and Arch Masonry, as it is to the Knights Templars; more so, as Royal Personages, in all ages, and in all civilized countries, have promoted the Science peculiar to each; whereas it appears, from the recital of the History of the latter, that the Princes of Europe united to destroy and extirpate them. It is improper, as the Knights of Old never assumed the distinction, and with reason, as from the commencement of their order to the dissolution of it, their records are deficient of stipulating the names of persons of this description being enrolled in it.

SEALTED

This appellation is equally improper, particularly for those who consider it as a Masonic degree.

RELI-

RELIGIOUS.

If this is intended to convey an idea of their origin, from the Character of their predecessors it had better be omitted, notwithstanding the introduction of St. Peter and the Cook.

The obligation likewise extends so far, as to conceal the crimes of Treason and Murder—this is not consistent with the Religion that Free or Royal Arch Masonry inculcates. Again it may be deemed religious, as the Candidates are obliged to appear in the character of Pilgrims,

“With sandals, scrip, and staff.”

MILITARY.

These services were dispensed with from the time of the retreat from Jerusalem;—the present Knights however, are instructed in the use of the dagger, in opposition to

“Infidel, Jew, or Turk.”

the modern impostors assert that their Military origin is derived from the subsequent verses recited from the 2 Chron. and 8th Ch. and Solomon's Song, Ch. 3d.

“But of the children of Israel did Solomon make no servants for his work, but they were men of war, and chief of his captains, and captains of his chariots and horsemen.”

“And these were the chief of King Solomon's officers, even two hundred and fifty that bare rule over his people.”

“Behold his bed which is Solomon's, three-score valiant men are about it, of the valiant of Israel.”

“They all hold swords being expert in war, every man hath his sword upon his thigh, because of fear in the night.”

How far these pretensions can be supported, will be evident from the complexion of the Templars resident in the metropolis: if black cloaks and short swords constitute men of war, when the Parade is marshalled by the most Eminent; by such an office they may be considered as current, and allowed to pass as Military heroes; but whenever they are called out into the field, and put under the command of a real soldier, the propensity of Houdibras will be realized:

“For he that fights, and runs away,”

“May live to fight another day.”

As

As to their being qualified to be "Captains of his chariots and horsemen," they will upon a muster turn out to be as far from fulfilling the intent of the pretended founder, as in the preceding *particular*; the matches at Newmarket being far beyond most of their comprehensions, and many of them, if attired on horseback, would by their gestures and manners form a striking parallel to the well-known Taylor, at Astley's Amphitheatre, riding to Brentford.

H. R. D. M.

To these letters, others are to be added to compose the word HARODIM, the introduction of it in this place is only to be attributed to the wish of including as many Masonic words as possible to make the deception more secure.

GRAND ELECTED.

Pompous in the extreme; Masons are enobled without these paltry distinctions—vide the poet:

"Ensigns of state which feed our pride,

"Distinctions troublesome and vain;

"By Mason's true are laid aside,

"Arts free-born sons such roya disdain."

MASONIC.

The connection is by the introduction of this word in this place, not only implied but avowed; its authenticity will not bear the test of enquiry, the novel additions is an attempt to delude, and an imposition on the fraternity; to gloss the imposture, no doubt some Masonic words are used, but these it is insisted, have been transmitted by the Authors, or the Purchasers of the Manuscripts.

KNIGHTS TEMPLARS.

An uniform has been adopted in the Chapter of Breampment, held in London: but in this part, the Knights Companions have been equally misled, as they have been in the rest of the business, for they have reversed the colours, according to their own band:

"In regimental red I'm drest,

"Adorn'd with colours black and blue;

"A blazing star upon my breast—

"That hides an heart that is most true."

K. D. S. H.

These letters form the appellation of the seventh degree, according to the York system, and are here introduced under the pretension that it is the just due and ultimate re-

H

ward

ward of the Knights Templars for all the ridiculous ceremonies they have submitted to. A disquisition on their secrets, are unnecessary in this place, and particularly as the Lodge of it, has not as yet been held by any of the parties who acknowledge themselves to be Craft Masons under the jurisdiction of the Grand Lodge of England. To give an insight however to those who are not entitled to this mysterious degree, the subsequent account of it is annexed: It is derived from the Book of Revelation, and in the first Vision of St. John, is the Kadhous delineated: the means of existing, so as to enjoy the felicity of the Supreme Being, and the prospect into futurity, are equally the objects *said* to belong to it, and to be attained by the professors of this science, in this *eminent* and sublime state; sublimary gratifications likewise to be met with in it, such as being taught the art of extending the term of natural life, and of turning base metal into refined ores—even the perfect knowledge of the Philosopher's stone!!!

ST. JOHN OF JERUSALEM.

The Knights of this Order were a distinct society from the Templars.

PALESTINE.

This appellation has no foundation in History, and the assumption of it now, is only to be accounted for, as the Templars resided many years in Palestine.

RHODES.

The Hospitallers, not the Templars, took possession of the Island of Rhodes, and retained it for years, till at length it was surrendered by them to the Turks.

It is in favour of the objection, that no more titles are specified, as objections equally potent as those already urged, might be adduced to deny the claim, and to detect the imposition.

To conclude the subject of Knights Templars—to prove the novelty of the whole business, the valiant heroes themselves acknowledge, that they are enabled only to work the lectures from innumerable questions and answers; this conduct is so derogatory to the custom of Free or Royal Arch Masonry, that not the least doubt can remain in the breast of every impartial reader, that the combatation between the one and the other have no foundation in truth, but that they are in fact, as warlike and independent of each other, as the East is from the West.

CATECHISM OF THE NOACHITES.

This is usually given at a table, lighted by candles, as time will scarcely admit of its being delivered otherwise, but if a supper is provided, no part of it is to consist of any thing that once had life in it, for Phaleg subsisted upon wild roots and herbs in his retirement.

Q. Who are you?

A. Tell me who you are, and I will tell you who I am.

Q. Do you know the children of Noah?

A. I know three of them.

Q. Who are they?

A. I particularize them by the initials, S. H. & J.

Q. Tell me the words?

A. Begin, and I will reply.

Q. Shem.

A. Ham.

Q. Japhet.

Q. What does these letters signify?

A. The initial letters of the secret words.

Q. Present the sign?

(The arms extended towards the Sky, and the face towards the East.)

Q. Why is the face directed to the East?

A. It being the part in which the moon rises.

Q. Give me the grip?

(The hand is clenched thrice)

Q. Deliver the pass word?

A. Phaleg.

Q. Do you know the architect of the tower of Babel?

A. I have mentioned him.

Q. Who acquainted you with his history?

A. The Knight of Eloquence.

Q. In what Lodge?

A. In a Lodge where the Moon gives light.

Q. Was this edifice praise-worthy?

A. It was not, as it was never completed.

Q. What reason is to be assigned?

A. The foundation was laid in pride.

Q. Is it to intimate the Children of Noah, that you retain it in your memory?

A. No. It is to have it in continual remembrance their impiety, that we may avoid the danger that they experienced.

H. a

Q. Where

Q. Where were the remains of Phaleg deposited?

A. In a tomb.

Q. Was he not considered as a reprobate?

A. He was not, for the stone on him informs us, that his Creator had mercy on him, on account of his subsequent humility.

Q. In what manner was you received a Prussian Mason.

A. By three humiliations, and by kissing the pommel of the sword of the Grand Commander.

Q. Why did you submit to these humiliations?

A. As a proof of my obedience to the dictates enjoined in this degree.

Q. Why do the Knights wear a triangle?

A. In memory of the Temple of Phaleg.

Q. Why is the arrow reversed in the centre of it?

A. In remembrance of the remission that took place from his contrition, and that the cup of wrath was turned away from him.

G. C. May it be turned aside from all his successors, and with this sentiment I conclude the Lodge of the Noachites.

RETROSPECT,

BY WAY OF

CONCLUSION.

THAT those Brethren, who either have been, or who are at this time, practising the whole or any part of the Degrees enumerated in these pages, will attempt to deny the charge, is to be expected. It is not reasonable to suppose, that they will evince a different line of conduct from other criminals, when arraigned, and the general plea of "Not Guilty," will be offered. The obligations entered into at the admission of their Proselytes and Disciples, will be urged by the principal confederates, to prevent the former from disclosing the imposture, and seconding the well meant Endeavour of this publication, by stepping forward with evidence, to prove the venality of the one, and the veracity of the other; yet the engagements incurred, can by no means extend so far, as to authorise a deviation from that right line, which the Tracing Board of the Creator exhibits. Man in general is faulty, when the means are neglected; but Masons, are criminally defective, when the means are perverted, and a system

a system of iniquity is couched and extended under the name and idea of that, whose only object, whose centre and chief aim is to reverence the Deity, to be in charity with each other, and to support the Authority of the civil Magistrate acting for the public welfare. That such a system is in the Masonic world is a truism, that too many to their cost, and at the expence of their pockets have experienced the effects; and it remains only for the latent virtues of the duped adherents to be displayed, to dissect the Monster, and to dissolve the enchantment. To participate and assist in imposition after its detection, argues a want of common honesty; but, to be an active instrument in exploding the errors of iniquity, will amply compensate and atone for the weakness of human nature, in falling into the wiles of ignorance and folly, or in other words, into the devices of the craft-y.

That the Manuscripts from whence this publication is formed, labours under disadvantages, will by no means appear extraordinary, when the author or transcribers of them are acknowledged to be chiefly foreigners; and more particularly, as in case they had wrote them in languages, which they severally were masters of, the idiom would be more correct, but from the English dress they assumed, it was in many points a more difficult task to decypher their meaning, than might be reasonably expected; in some few instances, the barbarous marks will be perceived, as the institutes of Universal Grammar was wanting, to develope the signification, and consequently the original words are given in the genuine state.

As far as sound and sense would admit, the whole has been compressed and rendered as intelligible, as the subjects allowed.

The decorations of the various Lodges, are in general dispensed with for the sake of conveniency; and it is no uncommon occurrence to make additions to the Members of the respective degrees, by suppositions that are a disgrace to the contrivers—the hangings are invisible, the ornaments are secured beyond the grasp of the acting officers, the lights are too extravagant to be allowed by the publican, whose apartment is occupied; the thrones, and even the sashes or ribbons are wanting; and the whole business is conducted in a manner, as to set at defiance every pretension to order, harmony, and decorum.

The

The fallacy of the whole is however indisputable, when the terms on which a late purchase was made is considered—they were *uniques*, the only copies in the world, no person ever was in possession of them, but the individual, from whom they were derived: observe the Conclusion—did he not fabricate them? Did they not answer his own sordid purposes? and had been countenanced by any person of influence, or even of moral propriety in the fraternity, for years prior to the period of his existence? If the first of these queries is answered in the affirmative, is not that man the author of them? If the reverse, by what authority are the Manuscripts spoken of, said to be the only copies in the world? In answer to the second query, supposing he did fabricate them, was the object in view no other, than to erect by his means a monument to his memory, or an emolument for his own subsistence during his pilgrimage, and for the profit of his family at his decease? The one was evidently the intention, as his general conduct proved; as to the other, (with all the arts he was master of) his conception was so short sighted as not to perceive it, for had he been aware that the gulls would have swallowed the bait in the manner they did, a much handsomer sum would have been exacted, before they had been put in complete possession of the inestimable Secrets, notwithstanding the copies of the respective parts which in his life time had been circulated into, and copied by various hands, for such emoluments as he occasionally met with. Many years it is well known, that he principally existed by the profits of his writings, paintings, and engravings, on Masonry.

The Free-Masonry for the Ladies, was among the Manuscripts he possessed, and an imposition of his taking a considerable disproportion of money from two intimate friends, for an article he trafficked in, was the cause, in conjunction with similar manoeuvres, of its Publication.

From whence he derived his information, so as to form the ground plot of his vagaries, is to be accounted for, and will be the best answer to the third and last query stated above; in fact, he was a Traveller, and in the course of his peregrinations he met with the York Masons, and from them he collected the foundation of his future prospects; but from this circumstance, he was shunned by the well informed as a disaffected person, and was only respected where he was not known.

As

As a counterpart to the deceptions of the York Masons, as well as an antidote to those of the foreign ones, a hint might be suggested of the probability of the Free-Masons, under the Constitution of England, excelling Brethren of all ages, and of all countries, by rendering themselves their superiors in useful knowledge: the allusion is to the cultivation of the Liberal Arts and Sciences, a theme that is inexhaustible, during the period of man's existence. On a reference to the Minute Books of various Lodges, in the earlier dates, it will appear, that the Members were not content with merely proceeding in the usual form of Masonry, but lectures were occasionally given by those who were qualified in the branches of the Arts and Sciences.

The Stewards Lodge, in particular, on public nights, entertained their visitors with a diversity of knowledge, that they had been unaccustomed to receive in a Mason's Lodge. Natural Philosophy in general, dissertations on the laws and properties of Nature, the doctrine of fluids, &c. were commented on and explained.

These subjects were gratifications to the intelligent, and which primarily distinguished this fountain of honour. Why the custom has of later years been discontinued, can never arise in so respectable a Lodge, from the want of Theories, or the paucity of Professors, but from the languid and universal love of temporary enjoyment, which pervades all ranks of society; and from the generality of Brethren, preferring Sound to Sense, Pleasure to Science, and the Shadow to the Substance.

What is generally the subject of Masonic disquisition, is in the power of the most illiterate Member to attain, if his inclinations urge him to the pursuit; and when thus high learnt, he flatters himself that he is arrived at the summit of the Science. An alteration, in this respect, would materially contribute to check the progress of imposition; at the same time, that the Lodges would derive a lustre, that is, the inseparable attendant upon exalted conduct. The dawn of their scientific efforts would be received with respect, the Masonic character would become illustrious, and the Members of the Fraternity be considered as instruments in the hand of Providence, of diffusing that general knowledge, which is essential to be understood by "The noblest Work of God."

The problems of Euclid, the works of Newton, the experiments of Desaguliers, contain matter sufficient for the

the elucidation of years. If the modern improvements in the Sciences keep pace with the present generation, they will afford a continuance to the exertions of the future; instead of the idle appellations, by which Lodges are now known by; such as

All Souls	Gothic	Merchants	Amphibious	Freedom and
Drunk	Great	Ship Masters	Grenadier	Life
Dead	Loyal	Sea Captains	Industrious	Bakers
Devil	Vacation	Mariners	Restoration	Inhabitants
Inferrible	Volubian	Impregnable	Patriotic	&c. &c.

Others more applicable to the subjects discussed, will be adopted, for every thing relative to Mafoury should be consistent, and every thing light or frivolous should be avoided. It would then arrive at the Pinnacle of Dignity, the popular world would view the structure at a proper distance with reverence, and it would be out of the power of designing individuals to prey upon their equals by such artifice, as this Publication has disclosed.

E N D

Page 53, lines 29 and 30, read "Hugo de Paganis, and Geoffrey de St. Adamar."